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TITHING.

The following papers were read at the annual meeting of the W. G. M. S. at Princeton, Ind., May, 1894.

The Place of the Tithe in the Church of To-day.

MRS. W. W. BARR, Philadelphia, Pa.

THE church of to-day is the New Testament church, or the church in the New Testament dispensation. The place which the tithe has or ought to have in the church of to-day is, we think, clearly indicated by the teachings, types, and promises of the Old Testament, and by the teachings of the New.

OLD TESTAMENT DISPENSATION.

That the tithe was appointed in the Old Testament dispensation prior to the Ceremonial law seems scarcely susceptible of a doubt. Abraham paid tithes to Melchisedec, and Jacob vowed the tithe at Bethel, and, we may not doubt, fulfilled his vow. How shall we account for this if the patriarchs had not express intimation of the divine will in relation to the matter? "The Phœnicians and Arabians in Asia; the Romans and Greeks in Europe; the Carthagenians in Africa; and our forefathers, the ancient Britons, are all known to have paid tithes."

Must we not unite the conduct of Abraham and Jacob and these ancient nations, and believe that the tithe had a common origin? It may be said we have no account of the divine origin of the tithe. Neither have we any account of the divine institution of sacrifice. We infer the divine origin of sacrifices from the fact that they were offered with divine acceptance. Shall we not infer the divine institution of the tithe from the fact that the godly practiced it with divine approbation? We find the week of seven days existing among the ancient nations, and we use this as incidental proof of the divine origin of the Sabbath; so we find among the most ancient nations the tithe regarded by them as law. Shall we not, as in the case of the Sabbath, use this as incidental proof of the divine institution of the tithe?

Again, both the Sabbath and the tithe were incorporated in the Ceremonial law. If the obligation of the Sabbath did not cease when the Ceremonial law passed away, why should we claim that the tithe ceased? If one remains in the Christian church, why not the other with the obligation to observe both? Again, the *types* of the Old Testament dispensation

must have their fulfillment in the New. Melchisedec was a type of Christ, and Abraham paid tithes to Melchisedec. We are told, in the 7th ch. of the Epistle to the Hebrews, that the priesthood of Christ is "after the order Melchisedec," and superior to it. But Melchisedec received tithes of Abraham. If Christ does not in some way receive tithes, he is in that respect inferior in his priesthood to Melchisedec; and of whom shall Christ receive tithes, if not of his followers in the Christian church?

But aside from the Ceremonial law, did not God, twenty years before the law was made known to Israel, say to his people, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's." It is not said, shall be, but "*is* the Lord's;" just as Moses had said of the Sabbath before the giving of the law, "To-morrow is the rest of the Holy Sabbath."—Ex. 16-23. That *is* before and outside of the Ceremonial law is a perpetual present. It seems to us that the Lord's claim to the tithe abides ever, and rests upon the church of today just as does his claim to the Sabbath.

Once more, the *promises* of the Old Testament relating to the tithe must be fulfilled in the New. The law of the tithe continues. In response to the bringing of all the tithes into the store-house, God promised to his people in Malachi's time—Mal. III. 10, saying, "I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive." The blessing promised related directly to temporal good, or to prosperity in temporal things, and was to be poured out in consequence of the payment of the tithe. Have we in the church of to-day no inheritance in this promise? Go into the prayer-meetings and listen to the petitions that are presented, and the promises that are pleaded. Is any one petition more frequently offered, any promise more earnestly pleaded than this? But the fulfilment of the promise depends upon the bringing in of the tithe. Can we fairly plead the promise if we do not fulfill its conditions?

NEW TESTAMENT DISPENSATION.

It may be said that Christ does not give much instruction in relation to the law of the tithe in the New Testament dispensation. He did not need to. The law was outwardly observed with great strictness in his day. The Scribes and Pharisees and, we may believe, the people generally, were paying tithes of "miut, anise and cummin," but they were not doing this in the right spirit, and Jesus rebuked them accordingly; but at the same time enjoined the payment of the tithe—"This ought ye to have done," was his language. Neither did he say much in relation to the law of the Sabbath, for there was no necessity for his doing so. Every one then was outwardly observing the law with scrupulous exactness, even going beyond the requirement. All that Jesus needed to do was to rebuke the Scribes for heaping upon the law their traditions, and for not observing it in the right spirit. The law of the tithe received his sanction. It is true that this was under the Old Testament dispensation, but Christ enjoined the payment of the tithe, and gave no intimation that it was to cease when the new dispensation should be introduced.

Paul writing to the Corinthians in relation to the support of the ministry under the gospel, referred them to the Old Testament requirement to support the priests by the tithe. In 1st Cor. 9-14, he says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." That "even so" would seem plainly to include not only ministerial support, but also the *manner* of it. Under the gospel it is to be "even

so" as it was under the law which was by the tithe.

Again, Paul directs, 1st Cor. 16:2; "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." This injunction is often interpreted as teaching a change in the New Testament giving from the law of the tithe to the voluntary promptings of every one's own mind and heart. Christians generally, it must be admitted, have been contributing in this way; with what result let the pitiful pleas for money that are ever sounding in our ears answer. But is this a fair interpretation of Paul's language? It is evident that he meant to teach that a certain *proportion* is to be contributed. The term "as" in his instruction assuredly indicates this. The question then comes, what proportion? Was it a proportion that every one would fix for himself? It could not be that, for it was to be "*as* God hath prospered him." How would he know when he had given as the Lord had prospered him — given the proper proportion? With his Bible before him what proportion would come into his mind so readily as that of the tenth or tithe? What other proportion would so well satisfy his conscience? Let any spiritually minded Christian make the test and we believe that the greatest measure of satisfaction will be found in the conclusion that the proportion is the tithe. Was not this the proportion that the Apostle, familiar with the tithe as he was, had in mind? He well knew that almost precisely the same language as that used by him had been under the law—Deut. 16:17. Every man shall give "as he is able, according to the blessing of the Lord thy God, which he hath given thee." God's people, when paying the tithe under the former dispensation, were to give as the Lord had blessed them. When Paul directed the Corinthians to give as the Lord prospered them, that is according to a certain proportion, why should he not be fairly understood as referring to the tithe?

Again, Paul teaches the Corinthians, in his second Epistle, 8th ch., that giving of substance is a "grace," and enjoins upon them the cultivation of it. "See that ye abound in this grace also," was his charge to the Corinthians, and is his charge to the church of to-day. Is not the giving of the tithe and, in addition to that, the giving of free will offerings "abounding in this grace?" If this is not, then we do not hesitate to say that there is little abounding in it in this day. If those in the church to-day who are faithfully paying the tithe, and conscientiously presenting free will offerings in addition, are not abounding in the grace of giving, then we must say that very few indeed are abounding in it. We all know that these in our churches are, as a rule, the large and liberal contributors.

Also, is not the giving of the tithe found to be, as a matter of experience, the best method of cultivating this "grace?" We would certainly conclude that it is when we consider that it is the Lord's method of giving. What is the experience of Christians in this matter? We believe that those who have practiced tithing for any length of time will be unanimous in their testimony. They will say with one consent that no other plan of giving has so counteracted in them the spirit of covetousness; has made them so recognize the fact that all they have is the Lord's; has so brought peace to their consciences, and filled their hearts with devout gratitude to God. They will testify that by divine grace they have some sweet sense of grateful and abounding giving, and that they are growing in "this grace."

OBJECTIONS.

Let us consider some of the objections

that are urged against paying the tithe in this dispensation.

1. The main objection is that it is not required of Christians now according to the teachings of the scriptures. This objection, we think, has been fairly met by what we have already said. Let us, dear sisters, be very sure that we have read our Bible aright before we longer continue to make this objection.

2. It is objected that the requirement of the tithe is unjust, and is not consistent with the liberty of the people of God. It is said that it is easy for one with a large income to pay tithes, while it is oppressive for one with a small income to do so. The very same objection would have applied to the law of the tithe under the former dispensation. If there were injustice in it then God, who all admit enacted the tithe, was chargeable with injustice. The same charge of injustice may be brought against the law of the Sabbath. It is easy for the rich to give one day out of seven to the Lord; it is not so easy for the poor. But who thinks of injustice in this? The objection is just as potent when applied to time as it is when applied to money. The objection overlooks the presentation of free-will offerings. Those who have large incomes should feel the obligation to give largely and frequently of these. Those who have small incomes may not be able to go beyond the tithe. The rich may give much more than one day out of seven to the Lord's special worship and work. They may and should make large free-will offerings of time. The poor may not be able to give more than the Sabbath. Let the same principle be applied to the tithe, and will not the objection of injustice disappear?

3. Another objection is that it is [illegible], if not impossible, to determine one's income is, and so difficult, if not impossible, to ascertain the tithe. The same difficulty must have existed under the old dispensation when all admit the law of the tithe was in force. In some way the people of God ascertained their income then, why not now? Multitudes of tithe payers have been able to determine with reasonable exactness their income. May we not all do so if we make a sincere effort in the sight of God? If we were to be paid a tithe on our income by another, would we not at least make an honest effort to find out how much it was? Why can we not make the same discovery when the Lord's tithe is in question? May our Lord lead us to know and do his will in relation to the tithe, as well as in other things that promote his glory.

How about the tithe as a matter of fact in the church of to-day? It will be admitted that all the reasons for its having been made a law continue in full force. Never was there more need of counteracting covetousness in the hearts of God's people than in this age—this day of almost mad endeavor for wealth. It will be admitted, too, that the calls for benevolence were never so loud as now. Formerly the institutions of religion were to be maintained only in a single nation, and that one of the smallest on the earth. Now the command of our exalted Lord is, "Go ye into all the world and preach the gospel to every creature." "Go teach all nations." In his providence the world is open to the gospel. Missionaries may enter in through the very last of the closed gates. The testimony of the church of to-day is to be presented and maintained at home and among all the nations of the world. The greatest need for the accomplishment of these ends is *money*.

What about the tithe in this connection? If it were paid by all professing Christians there is abundant evidence that the church would have all

the money which she could advantageously use for her great benevolent missions. Appeals for money would cease; agents to stir up the people and collect funds would be withdrawn, and in a very brief time the gospel would be preached for a witness among all nations, and Christ's Kingdom would come.

But christians are not paying the tithe. As a matter of fact only a few comparatively are doing it. Should not all do it, as the very least of their devotion in this line to their Lord; as the very least expression of their gratitude to him in this respect?

Let us, dear sisters, for ourselves be an example in this matter, and let it be an important part of our work, to bring it to the attention of all Christians, and to urge the practice of it as a duty and a blessed privilege. Let us do this, and all we do, for His dear sake, who is the greatest giver—who has given *Himself for us.* "*Thanks be unto God for his unspeakable gift.*"

The Duty and Privilege of the Thank-Offering.

MRS. S. B. MOORE, Wilsonville, Neb.

In the institution of the law of offerings, recorded in the seventh chapter of Leviticus, we find the appointment of four principal sacrifices—the burnt, the peace, sin, and trespass offerings. The two latter were included in the offering of "atonement," and their object was to restore the relation between Jehovah and the people, or individual, which had been broken on account of sin. Then came the *burnt-offering*, through which the people, in a general way, expressed their adoration of Jehovah and devotion to Him. Lastly came the *peace-offering*, which we find divided into the *thank* or *praise-offering*, the *vow* and *free-will.*

The *thank* or *praise-offering* has been designated "a sacrifice of confession of grateful acknowledgment for divine favors received without having been previously promised or asked, and were as *undeserved* as they were unexpected."

This we take to be the origin of the present day thank-offering, instituted so early by divine authority—under divine direction, and has never been abrogated. If in the early days, through types and shadows, such care was taken that undeserved and even unasked favors should be materially recognized, how much greater the obligation resting upon us in our day when burnt-offerings and sin-offerings are not required, because the *shadow* has become a personal reality. The "new and living way" into the holiest has been opened, and by "one offering he hath perfected forever them that are sanctified."

To-night we stand upon the threshold of a new year; let us take a backward glance over that just closing, and see how stands our account with God? Have we kept an itemized account, and do the debit and credit column balance as our "day-book" is closed for 1893? Let us make this a personal question, "What shall I render to the Lord for all his benefits toward me?"

Apart from the common, daily blessings, which fall alike upon the *just* and the *unjust*, for "he is kind to the unthankful and to the evil," unnumbered blessings come through heir-ship to God; for we are told that "he who spared not his own son; how shall he not with Him also freely give us all things." So in looking back over the past year we discover,

"New mercies, new blessings, new light on our way
New courage, new hope, and new strength for each day
New gifts from his treasures, new smiles from his face,
New streams from the fountain of infinite grace;
New stars for his crown, and new tokens of love,
New gleams of the glory that waits us above;
New light of his countenance, full and unpriced,
And this was the joy of the past year with Christ."

"Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities; who healeth all thy diseases;

who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies. Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's."

Oh, what a catalogue of undeserved favors! Shall one penny a day, or $3.65 a year, be the measure of the expression of my gratitude? So much for the individual; now as a church, the past year has brought us many blessings and given "new notes of thanksgiving." It may be said of her, as never before in so unstinted measure, that God has been *pouring* out blessings upon her. "This and that man was born in her and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that man was born there."

May not this out-pouring be in part the result of an awakening throughout the church to the realization of the fact that we have been guilty of "robbing God," not only in *tithes* but also in *offerings*. We are assured in Malachi, third chapter, that "such blessings as there will not be room to receive" will be poured out upon the people of God when tney come up to the full measure of the obligations they owe to Him who has said, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." It seems fitting that the "thank-offering" should follow the study of the "tithe-system," which is the legal obligation we are under to return a proportionate amount for the use of that over which He has made us stewards.

We rent a farm or piece of property to an individual for a stipulated sum, and a costly present would be accepted with meager grace—if at all—from the individual until the debt or obligation is canceled. Yet to-day men go on reaping rich harvests from God's acres, enjoying all the bounties of nature and grace, without one thought of making return for the use of them; nay, even complaining that the harvests are not more bountiful; and when *hard times* come and retrenchment is necessary, always beginning at the Lord's end.

The *tithe* is the payment of a debt; the *thank-offering* the overflowing of a loving grateful heart, and can no more be counted by dollars and cents than the loving, dutiful child can compute the amount of his indebtedness to the faithful parent. The poor washer-woman placed ten cents out of the dollar earned by the hard day's work into the Lord's treasury, and dropped a penny into her "penny-a-day box," because she was able to wash. Let us bring our *tithes* into the store-house so that our *thank-offering* may be "pleasant unto the Lord." "These ought ye to have done and not to leave the other undone," said the Master of the treasury to the formal, law-abiding, tithing Pharisee. The tithing of "mint and rue and all manner of herbs" was his duty. "These *ought* ye to have done, but not to leave the other undone." What was left undone? Two very important omissions. One, judgment or justice, that is, duty to his fellow-man, and the "love of God." Ah, there is the impelling force. "Duty does what it ought; love without stint does all it can." To be impelled by love is to drown the thunders of "*I ought*" in the music of "*I delight to.*"

It was *love* that made Jacob's seven years service for Rachel "seem but a few days." It is love makes happy service everywhere. Let us dwell on the thought of God's love to us until our love to Him is so deep and strong that every vestige of selfishness is removed, and we are willing to "honor the Lord with our substance" and bring him "an offering in righteousness."

We believe that God is blessing us as individuals and as a church, since the inspiration for this "annual feast of ingathering" originated in the heart of some loving, grateful, consecrated child of God. What a blessing has come to

the individual who, through the means of the "penny-a-day box," has been led to counting *mercies* instead of brooding over *ills*. Then let us see what it has done for us as an organization.

In 1883, the first year of our organization as a Woman's General Missionary Society, the total contributions through this channel were $25,371. In 1888, the year in which the thank-offering movement was inaugurated, the regular contributions from societies show a total of $44,467 and a thank-offering of $5,919.

In 1892, four years later, we find the regular contributions $45,726, with a thank-offering of $9.082. You will notice that while the *thank-offering* has almost doubled, the regular contributions have also increased. In 1893, as we raise a memorial which marks a decade of organized work by the women of our church, we pause and wonder if our eyes are not deceiving us, when we read the figures: regular contributions, $50,904; thank-offering, $37,027; making a total of $87,931, an increase in regular contributions of more than $5,000, while the thank-offering is more than four times what it was in 1892. Besides many of you—perhaps, I had better say, *most* of the women of the church—pay the average per member, asked by the General Assembly through the congregational channel.

"Don't talk of woman's weakness! I tell you that this hour,
The might of this world's future, depends upon her power:
And down the track of ages, as Time's flood tides are told,
The level of their height is marked, by the place that woman holds."

Let us look beyond the treasury and see what these consecrated dollars mean. Perhaps in many cases they mean, as on another occasion recorded in God's word, fewer "bracelets and rings and earrings and tablets, all jewels of gold," for personal adornment, but it means the privilege of entering, through open doors, into the dark places of earth; it means the "crown of life" prepared for the faithful; it means a "crown of glory in the hand of the Lord and a royal diadem in the hand of God, in the day when he makes up his jewels," or special treasure for Zion.

It means more effective work in home and foreign fields. It means a fruitage in new lines of work, just opening before us. It means the marshalling of additional forces through the Junior societies, against "the world, the flesh and the devil." It means added power through increased knowledge disseminated through the MAGAZINE and Literature committee. We may sum up the length and breadth and depth and height of the meaning of it all in one sentence, the privilege of being "co-workers with God."

Let us, as we study the subject, say with David: "But who am I, or what is my people, that we should be able to offer so willingly after this sort? For all things are of thee, and of thine own have we given thee;" and so may we be led to *give*, because "it is more blessed to give than to receive." To give *freely* since we have "*freely received*;" *cheerfully*, since "God loves a cheerful giver;" *willingly*, because we are giving of his own, and lastly *now*.

"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor knowledge, nor wisdom in the grave, whither thou goest."

DISCUSSION.

Its Advantages to the Individual.

MRS. I. A. RENWICK, Biggsville, Ill.

Redemption cost God the priceless treasure of heaven. "For God so loved the world that he gave his only begotten son that whosoever believeth on him might not perish, but have everlasting life." A redemption that cost God such a great price, is it not reasonable to believe that it must cost the *individual* who possesses it something also? Through-

out the scriptures, it seems clearly revealed (and in the papers just read, clearly shown) that God *requires* of us one-tenth of our income for the carrying on and advancement of his Kingdom in this world. It is my purpose to show some of the advantages that come to the individual in tithe giving.

1. Because God requires it. The consciousness of having done that which God requires of us, or of obedience to his will, is of great advantage, "Duty done," says Joseph Cook, "is the soul's fireside." It is to the greatest advantage of every one to obey law, whether it be physical, civil, or moral. God's laws are not arbitrary. Behind them stands an infinite purpose, known or unknown to us. They always result to the very highest advantage to the one who obeys, and to the injury of those who disregard them. In the fourth commandment God lays claim to one-seventh of our time for rest and worship. He might have required more than even one-seventh, if he had so desired, but the six days labor and the one day of rest was not an arbitrary decree of God. Rather we find a wise purpose in such a law. In the light of human experience it is for the very best interest of mankind. Viewed from a temporal and physical standpoint, the experience and wisdom of men show that it is to the greatest advantage of the individual to rest one-seventh of his time. More can be accomplished by working six days and resting one than working seven days and resting none. In the very nature of the case it seems that a rest of one-seventh of our time is a necessity for the advancement of our highest and best physical interests.

So likewise the law of the tithe, which, like the law of the Sabbath, antedates ceremonial law. There is no doubt of the infinite wisdom in God's laying claim upon one-tenth of our income, as well as upon one-seventh of our time. And the individual who observes the law of the tithe, like that of the Sabbath, will find it is to his highest and best interests.

2. Because it pays. One of the great questions in the commercial world to-day is, will it pay? This question is asked in every department of business. It is a question of investing to receive the greatest possible returns, if we consider the advantages that come to the individual who pays the tithe to the Lord, on the low plain of temporal gain. It pays even from this consideration to observe the law of the tithe. That was a temporal blessing which the Lord promised Israel in Mal. 3:10, where he said, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." That was temporal prosperity which is promised when it is said, "Honor the Lord with thy substance and with the first fruits of all thy increase; so shall thy barns be filled with plenty and thy presses shall burst forth with new wine."

The experience of thousands of God's children who have practiced tithe giving, have testified that even from a temporal point of view it pays to give the tithe to the Lord. Thousands testify to the literalness of God's promise. "Honor the Lord with thy substance, so shall thy barns be filled with plenty."

But there is a greater gain than that of well filled barns to the one who thus honors God. There is great spiritual profit. "The liberal soul is made fat." Neglect of proportionate giving is always associated with spiritual decay and death, while tithe giving is always associated with spiritual prosperity and life. Giving is necessary for spiritual growth.

Christians who do not give do not grow. It pays to give the tithe, not only because it brings temporal prosperity, but because of much *greater* spiritual prosperity.

3. Because of our individual needs. The motive usually presented, urging us to give, is because it is especially a needy cause. The greater the need, the greater the reason for giving. This is a good motive, but our own personal need of giving should be one of the greatest motives. We have need to learn that parting with our goods is the laying up treasurer in Heaven; that to grow in the grace of liberality, it is necessary for us to exercise the grace. Christ gave himself for us; to be Christ-like we have need to first give ourselves and then of our means to the Lord.

4. Because it insures systematic giving. We are creatures of habit. The human body is an organism requiring regular times for eating, sleeping and resting. Christian giving to be systematic requires stated periods for activity. Thus it brings our religion into our own business, and it brings business into our religion. Keeping an individual account of prosperity and tithing it weekly, according to the direction of Paul in 1st Corinthians 16:1, "Let every one of of you lay by him in store upon the first day of the week as the Lord has prospered him," not only interests that soul more largely in the work of the Master, but causes it to feel—"that naught of the things which he posesses is his own." Giving then becomes a part of our spirtiual natures. Systematic giving then would correspond to systematic receiving, not giving out of impulse, but out of a heart full of love to him who loved us and died to redeem us. Receiving bountifully from him, we in turn would give bountifully to him, "For the Lord loveth a cheerful giver."

Its Advantages to the Family.

MRS. J. J. HUSTON, Belle Center, O.

There are three divine institutions in society—the family, the church, and the state. These institutions are composed of individuals, and if properly constituted are a blessing to mankind. The family is composed of at least one man and one woman; and is divinely established for the good of man.

God has given laws to direct the individual in his secular and religious duties, and in keeping of them there is great reward. He has also given laws to govern the family, and in *keeping* of them there is great reward to the family.

We have heard of the advantage of the tithe to the individual, and the advantages that accrue to the family are as great, if not greater. Families are composed of individuals, and the advantages of the tithe to the family are the same as to the individual. If then the individual is blessed in tithing his income at least, part of that blessing is received and enjoyed by his family. Possibly one member of the family receives a salary, or, as we say, makes the money, but there may be several in the family who spend it economically or save it. Tithing has a tendency to make families live economically that they may have something to give to the Lord.

It unites all in the work of the Lord, and a united family in the Lord's work is certainly a happy one. The family that worships God morn and eve enjoys richer blessings that those who do not obey this command.

No home is complete without a Lord's treasury to receive the tithe. Giving haphazard has little tendency to increase our interest in Christian work, but giving systematically increases the interest in every line of the church's work, and it brings down the blessing of heaven on the family. The familiar words of Malachi *prove* this; "Bring ye all the

tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "And I will rebuke the devourer for your sake, that he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." "And all nations shall be a delightsome land, saith the Lord of hosts."

People who bring God's tithe to Him receive temporal blessings. God can send the devourer to destroy the work of the husbandman, or he can rebuke the devourer, so there shall be seed for the sower and bread for the eater, but the spiritual blessings that come to the family by the proper observance of this duty are of *more* importance than the temporal. The *promise* is, "I will open you the windows of heaven and pour you out a blessing until there shall not be room enough to receive it." Does not this promise include spiritual as well as temporal blessings?

Let us then open our hearts to receive God's blessings. Let us receive and enjoy them, and impress the world with the thought that the Christian religion is not a burdensome one; that Christ's yoke is easy and his burden light, and that it brings happiness to our homes, and prepares us for membership in our Father's home above, where there is joy and happiness for ever.

Its Advantages to Missions.

MRS. W. L. GARGES, Sterling, Kan.

There are four ways in which the payment of the tithe will be of advantage to missions: First, *By making it possible to greatly increase the missionary force.* The workers in our missionary fields are all too few. The pressing need, especially in our foreign field, is more workers. Many of the overworked missionaries are breaking down under the burden of work. Workers are falling in the foreign field, and who will take their places? Young men and women are ready and willing, but where are the funds to send them? A full treasury means ability to send a full complement of workers. The tithe is withheld and the work is crippled.

Second, by making it possible to open up new and important fields and centers of operation. The scarcity of men and means prevents the occupying of important and needy fields; prevents operating to the fullest extent many fields already occupied. By the payment of the tithe workers consecrated to the Lord's service can be secured, who will go forth and occupy the unoccupied territory in the fields allotted to our church in the foreign field, and the many needy places opening up for work in the home field. "Bring ye all the tithes into the storehouse." Enter these fields and occupy them.

Third, more and better facilities for carrying forward the work already begun; better teachers, native workers and training schools, for the foreign field, and better endowed colleges and seminaries for the home field; increased literature and workers better equipped for the Lord's work.

Fourth, it would obviate the need of retrenchment. That word which strikes the heart of every true worker with dismay. Let our motto be forward, not backward. Let the church realize that, "The tithe is mine saith the Lord of hosts," and there will be no need to lessen the laborers or withdraw from needy fields. Let us all remember that one tenth with God's *favor* is worth far more than ten-tenths with his frown.

Its Advantages to the Church.

MRS. L. BORDERS, Marissa, Ill.

This subject has been thoroughly dis-

cussed by those who have preceded me, and the system of tithing has been effectually proven to be the *only* successful plan by which money for the Lord's treasury can be procured.

I would say that the advantages of the tithe to the church are two-fold—financial and spiritual. We realize that well regulated system is essential to success in every work or organization of a secular kind, and why should we not have system or plan in working for Christ, since, as you have heard, God has given us a plan, explicit and plain, which being of divine appointment, cannot be abrogated? Hence it is the divinely appointed means of revenue for Christian organization, and is as necessary for the well-being of the church as the Christian Sabbath is for the promotion of our physical and spiritual well-being.

The tithe is then an essential and necessary means of the church's existence, and if every member of the church, regardless of sex or age, would pay this tithe to the Lord, there would be no lack in his treasury, and the humiliating cry we hear from all over the church for money would cease. We find laborers *willing* to enter the Lord's service if the *means* were forthcoming. Do we fully realize the great responsibility resting on us as a church when we withhold this means? We certainly do not want to be accountable for lost souls in the last day, but we *most certainly* will be if we withhold from them the gospel when it is our duty to give it to them. Nearly every Christian enterprise is crippled to some extent for want of funds, and many ways and methods resorted to to make up the deficiency. The time might be better spent than to resort to some of the ways that have become quite common in the church of to-day. I refer to suppers and entertainments to procure means to carry on the Lord's work. Attempts are made to raise money in this way to send the gospel abroad, pay the pastor's salary, renovate the house of God, furnish the parsonage, etc. Such methods are not only burdensome, but they generally fail to meet the end for which they are employed.

If the *active* Christian women of the church would unitedly determine to substitute for these unspiritual and unscriptual means the old practice and divinely appointed way of proportionate giving, we believe that God would effect the reform, and the needs of the church would be fully met? The theory is easily reduced to practice, and those who have adopted the plan testify to its advantages over the common method.

This system is largely on the increase. Churches are adopting it. Missionary boards and the different church organization are beginning to promote the movement, and the method of systematic giving is becoming so necessary, and is so nearly related *to* the church, that it eventually will be the plan adopted *by* the church.

MOTHER COMFORT'S CRUMBS.

"IT'S a pretty bad day, so I must be sure to get to the missionary meeting," murmured Mother Comfort to herself in the same tone in which many persons would have said: "So I think I'd better stay at home."

Everybody called her Mother Comfort, and Mother Comfort and Mother Comfort's bread were counted among the necessaries of life in the little town where

she sewed and nursed and baked, and helped everybody, and took care of good John Comfort, her husband. She had just packed away in a basket a batch of light, snowy biscuit, which John Comfort was to carry to Mrs. Dunlap, up on the hill, and had glanced at the clock to learn the time of day.

"There!" she added, with a slight sigh, "I did hope I might ketch about ten minutes or so to hunt up a text or a crumb o' something to take along with me, 'cause there's so little I can do to help the kingdom to come, only when those as is so much grander and wiser than I be don't ventur' to open their mouths, it sort o' makes an ignorant old body like me a little back'ard about speakin' out. Well, it's a good deal that I can get there at all, and I'll just run over a few verses now, and maybe they'll put me in a kind o' spiritooal trim anyhow." She finished by taking down a small brown volume from its place on the shelf.

"I can't let the heathen get ahead of me, anyway," she often said, "and if them Chinesers can have kitchen idols I guess I can have a kitchen Bible. I can grab out a word or two betwixt bakin's an' boilin's, and it makes the work a wonderful sight pleasanter and sort o' heartens me up for the next job."

On this occasion it was not strange that the Bible should fall open at the sixth chapter of John, and as she was especially fond of that chapter and of certain other portions of the New Testament that she associated with it, and considering the teacher that she had and how often she had pondered the lessons, it was not strange, either, that as she sat there, in her moment of leisure, a new appreciation of the subject should come to her that gave a dreamy, longing look to her eyes and left a loving little smile on her lips. Then the clock struck three, and she jumped up, put on her bonnet and shawl and hurried away to the meeting.

There were not more than a dozen persons in the chapel. Mrs. Dunlap was there, and a stranger with her—a tall, sad-faced, delicate woman, dressed in black—and there were seven or eight others, besides the president and Mother Comfort.

"Cast thy bread upon the waters" was the opening hymn, but there was nobody present who could play the small organ or properly lead the singing, so two or three thin, wavering voices faltered through one stanza, and then failed all at once and altogether.

"Dear me!" thought Mother Comfort in the depths of her earnest, humorous soul, "that bread won't never get anywheres if they don't throw it with any more spunk than that."

A chapter in the Bible was then read and the Lord's prayer was repeated in concert Mother Comfort trying to make up for the lack of warmth and life about her by dwelling fervently upon her two favorite petitions, "Thy kingdom come," and "Give us this day our daily bread."

Next the minutes of the last meeting were presented, some matters of business received attention, and then a somewhat spiritless paper on the country for the month was read by one of the members. Mother Comfort listened with a sorrowful heart. She was so hungry to have others to hear of those who were hungry that they might be hungry to help; and here was another lost opporrunity. At the close of the article the president looked helplessly round the room. Owing to sickness in her family she was not prepared for the meeting and the friends on whom she had relied for aid had been kept at home that afternoon. "If anybody has an item of interest or a word or thought of any sort for us, we shall be glad to hear it," she said at last a little doubtfully.

Nobody spoke in response. The si-

ence was becoming oppressive. Surely somebody must say something. Almost before she knew what she was doing, Mother Comfort found that her lips were open and she was giving voice in her simple, homely fashion to the idea that had taken form in her mind not long before.

"Just as I was finishin' up my bakin' to-day," she said, "I was thinkin' over to myself that miracle story about the loaves and the fishes, how the Lord give out the bread to his disciples, so's they could give it out to them that hadn't any, and then how he told them that he was the Bread o' Life, and how a great while afterwards, along towards the end, you know when he had 'em all round him at supper, he did pretty much the same thing again, blessed the bread and handed it out to them, and then said 'twas to show about him and what he'd done for 'em until he come back. And, somehow or nuther, it come to me in a new sort o' way, as though he wanted to learn 'em they must do with the Bread o' Life just like they'd done with the other bread, not keep it to themselves, but pass it on to others. And when he rose up from the dead, it sort o' seems as though he kep' takin' pains to eat with them as if to remind 'em of those other times and what he'd tried to teach 'em then; and maybe they kind o' got his idea, for they always knew him sure enough by the way he said the blessin' and give them the bread. And onct, you know, he added on about bein' witnesses and onct about feedin' his sheep. There's only two things that I can think of that we was asked specially to remember about him and his words, and one was to keep up the supper 'count o' him, and 'tother was that it's more blessed to give than to receive, and the two of them fit in right together, seems to me."

Mother Comfort paused, a little flushed and worried by her effort. It seemed to take a great many words to express her one little thought, and yet she could not show the vision as she had seen it. But Mrs. Dunlap sent her an encouraging glance; and the president smiled and said, "Thank you," and then the hymn, "He that goeth forth with weeping," was sung, and the gathering was dismissed.

Mother Comfort could almost have gone "forth with weeping" herself over the poor little meeting. "But there;" she said to herself as she pattered home through the fog, "for some reason, I do feel a little mite more stirred up myself to do what I can to hurry up things, and I've about made up my mind that I'll take that little pile o' cash I've been hoardin' up so long to get that blue, gilt edged book o' po'try to lay on my parlor table, and see if I can't save enough to put with it to pay for eddicating one of them girls in furrin' lands. Some o' 'em come cheap they say. It's only a crumb to begin on, but maybe the Lord will help me out, so I can give in the money 'fore the s'rty sends in its report in the spring."

So the little fund was started that very night, and for a while it grew slowly but steadily. Then hard times came for Mother Comfort, John fell ill, and could do no work, and Mother Comfort's hands were so full that she had no chance for extra labor of any sort, and there were so many demands upon the shabby little purse that she could squeeze out few pennies for her good purpose. Still she was not disheartened. "I s'pose this is what you might call the bread of affliction," she said to Mrs. Dunlap during one of her frequent calls of helpfulness and sympathy; "we can't expect but what we'll have a poor bakin' once in a while."

But as days and weeks passed by and things grew worse and worse, even Mother Comfort's cheerful trust was a little shaken when she glanced at her mite-box. "I can't never do it this year," she

allowed her tired little self to whisper to her one night. Just then a neighbor's child dropped in with the basket that she had brought back from Mrs. Dunlap's home. As Mother Comfort shook out the napkin something fell upon the table. It was a bright quarter of a dollar wrapped in a scrap of paper bearing these words: "For Mother Comfort's mission-store. Take it and ask no questions now."

"My missionary store!" repeated Mother Comfort in surprise and delight. "Where could it have come from? Well, I might have known that he could look after that girl better than I could, and it does seem as though he'd sent this to let me know that he'll see that she comes out all right. And ain't he done just what he said he would, blessed us 'in basket and in store?' Mr. Dunlap, he says you can't take the Bible too literal, but I guess he feels so about it 'cause he's rich. I always did think there was some dreadful hard commands in the Bible for rich folks."

The first little visitor was indeed a fore-runner of others. Every Wednesday and Saturday evening something besides the napkin was found in the basket. Sometimes it was a quarter of a dollar as before, sometimes a dime or two, sometimes a fifty cent piece, sometimes a whole dollar, and once or twice there was a two dollar bill. Mrs. Dunlap seemed to be in the secret, but made no disclosures beyond the fact that she was not the donor, and Mother Comfort obeyed orders and gladly and gratefully accepted the assistance in this little service for the Lord as simply as she would have taken help from an angel had one come to her.

"Only its all the Lord's work; 'taint none o' my doin's," she often said to John, "'cept just only getting it goin'."

But as spring came on matters mended in every way. Mother Comfort never did eat the bread of idleness, but now her fingers flew faster than ever to make up for lost time. By working early and late she managed to pay all her bills, and to be able to put a dime or a five-cent piece of her own into her missionary box now and then. At last, she had brought the amount to within four dollars of the required sum, but the hour was at hand for the closing of the society's books for the year, and she had come to the end of her resources.

"I do suppose the money's good any time," she was saying in one of her conversations with herself one afternoon, "but I'd set my heart on getting it off this spring, and I should think they'd want to know how many girls they pay for 'fore they can take 'em in, and maybe mine will have to wait another year for a chance, and that'll put her 'way back in teachin' the others. Maybe there'll be a little in the basket, but it does seem a shame to let it all go for want of—Oh, there's the child now. Thank you, my dear. Oh, my! Me! John Comfort, did you ever see the like?"

Folded within the napkin was a beautiful, clean, crisp, five-dollar bill. There was no mistake, and there was a letter, too, this time.

"There, Maria Comfort, you thought he'd done about as much as he could for you, didn't you? Him that fed five thousand hungry folks with five teenty loaves o' bread! Just enough and a whole dollar too much, besides. There 'tis; exactly as David says, he can't help running your cup over a little, when he gives you anything, John! John! I've got my girl. But let's see about the rest of it."

"My dear Mrs. Comfort," ran the letter. "Before I went to your missionary meeting last fall just to please my sister, Mrs. Dunlap, I did not care at all for missions, but a few words from you made me suddenly see the subject in a new

light and I have never been able to get your idea out of my head. It has kept my eyes open, so that little by little, enough has come in to keep it company to have given me a true interest in the cause, and realizing how remiss I have been in the matter of showing and sharing of which you spoke, I too have begun to try to scatter a few crumbs of gospel truth and missionary information. I am neither very rich, nor very strong, but anybody can carry a message, and I have repeated your thought to many, and set them to work to gather and give out what they can, be it ever so little. Every time that I go to supper I have a special desire to set aside in my mind something for this purpose of witnessing, and as my sister has told me in confidence of some of your dreams, I have felt that these little offerings really belonged to your plan, and that I should be very happy if you would let me share it with you. I have sent the bits as I saved them, and I hope that your crumbs and mine together may make one loaf. May God bless you, dear Mother Comfort, as he has already blessed the bread that he gave you to pass on for him, and believe me.

"Very sincerely yours,

"JULIA LANSING SEYMOUR."

Mother Comfort dropped the letter, her eyes kindling, her cheeks in a glow.

"I remember her," she said with a nod. "But there! John Comfort," she added, "I always knew he had the most wonderful way of doin' that ever was, but I do think this is most a greater miracle than that Bible one. 'Twas a good deal to make five loaves go so far, but who'd have thought that he'd give such a big blessing to two little crumbs?"—*Martha Burr Banks, N. Y. Observer.*

Missionary Correspondence.

LETTER FROM INDIA.

GUJRANWALA, Oct. 14, 1894.

DEAR MAGAZINE:

ALL the different parties of your missionaries who were seeking rest and recreation in the various hill resorts this summer, returned early this month to the plains, except Mrs. Scott and children. These are still at Mussoorie, to allow the latter to complete their school term there.

The annual mission meeting is in session at Sialkot, but as I have not attended any of the meetings, I will leave those who were present the reporting to do.

The marriage of Rev. W. T. Anderson and Miss Minnie Parks took place at Sialkot immediately preceding the opening of annual meeting. Zafarwal District thus gains what Pasrur loses—an earnest enthusiastic worker.

As soon as they can get ready after the meeting closes, the workers in the several districts will be out amongst the villages. Now is the sowing season when, with tents and camp outfits, the itinerating missionaries go throughout all the villages, teaching and preaching the gospel of the Kingdom. Let prayers be offered that the hand of the Lord be with them and many be turned unto Him.

Those whose fields of labor are in the schools, hospitals and zenanas will be just as busy as the others, but their work does not call them away from home so much. It is more monotonous and confining, and consequently more

wearing on the spirits and physical strength. These brethren and sisters, too, need the help of your prayers. Let them not be forgotten.

We are looking eagerly forward to the arrival of our reinforcement, which we hope will join us about the end of November. Their arrival will be the more cheering as some of us are having to retire from the work for a season.

One item of news from the annual mission I can give. I have been granted a furlough to America. Some of you will remember I had to give up my work in the Girl's Boarding School last spring. I hoped that a year's rest in this country would be sufficient to fit me for work again, but the summer's experience has convinced us all that this hope will not be realized. So acting on the advice of the doctor, as well as guided by my own experience I have asked and obtained leave to go home.

Others too are needing rest. Who will come to relieve them, and let them go feeling that their fields must not lie uncultivated and uncared for while they are resting? Such a feeling takes away much of the benefit which otherwise a furlough would impart.

A little daughter, two weeks old, is rejoicing the hearts of Mr. and Mrs. Cummings. All are thankful for spared lives and returning health and vigor.

We are enjoying the pleasure of a visit from Mrs. Giffen, of the Egyptian mission, and Miss Dora Martin, of Mt. Perry, O. It is not often that any of the home friends find their way so far north as this, even when they visit India.

Why could we not have more frequent visits from our home friends, who could, on their return, interest many in the work here by telling what they have seen? And so they could, while acquiring pleasure and profit for themselves by travel, be of great benefit to the mission cause. Their's would be an unbiased opinion, and would have more influence on many at home than the reports of the missionaries themselves. So, friends, come out and visit us, and be sure you come prepared to stay long enough to see us as we are. A few months of the cold season is not enough. An entire year at the very least should be allowed to form any thing like a correct idea of the climate and customs, etc. Yours sincerely,

E. McCAHON.

LETTERS FROM EGYPT.

CAIRO, Oct. 13, 1894.

DEAR MAGAZINE FRIENDS:

I will begin my letter by telling you of the wedding which took place in our mission on the 3rd of this month. The marriage I speak of was that of Rev. Nichol and Miss Jamieson, which was celebrated at the house of Dr. Ewing in Ramleh. The missionaries were all invited, but only a few of them were able to be present, and Miss Jamieson's Alexandria friends (English) were also invited. Dr. Ewing performed the very interesting ceremony. Mr. McFarland gave away the bride, and Miss McDowell acted as bridesmaid.

The wedding was very nice indeed, and the happy pair, after partaking of refreshments, took the train for Cairo where we had the pleasure of a very pleasant visit with them for a few days. They are now in Assiout making a short visit, after which they will proceed to their future home in Luxor, where we hope they will be greatly blessed in winning souls for the Master.

Perhaps you would like to hear of some of the interesting visits we have

made lately. Indeed I feel deeply interested in almost every visit I make. In a house in a very narrow street I visited with the Bible woman some old friends who had moved into this street since I last saw them. The house had been newly whitewashed, and looked so neat and clean that I was glad to give them well deserved praise, which evidently pleased them much, for their faces beamed with satisfaction. The husband and father is an old man and blind, but enjoys hearing a chapter from the Bible. After his daughter had read her lesson, I asked the Bible woman to read the 12th chapter of Romans, and it was a pleasure to watch the face of the old man as he listened with such earnest attention. When the chapter was finished he exclaimed, "What a wonderful chapter! But who obeys its teaching?" After some conversation on this subject, I asked who lived in the house across (the windows of which we could almost touch.) On being told that it was a family I had once known, and that they were in great sorrow caused by the death of their son two years ago, and that they refused to be comforted, I said, "I will go to them and comfort them with the words of Jesus." The old man replied, "Do not go; they will not receive you, as they do not wish to see any one from the school, or hear anything from the book, because their son had been a pupil in the school." However, I went, and when I got to the top of the long flight of stairs, I was about to retrace my steps, as I learned that the lady of the house was not at home, but her husband begged me to come in, as he wished to ask me about something. The room into which he invited me was very untidy—an unmade bed with soiled sheets and pillows, a very dirty divan or bookcase, composed the furniture of the room. The man wore a long white garment, much the worse for wear, but his pale face was full of earnestness. He immediately went to the bookcase and brought out a new Bible. Opening and handing it to me, he said, "Some place here Jesus said He would send the Comforter, and in the devan (government office) the Mohammedan scribes say that this Comforter who was foretold is Mohammed, and I cannot answer them." He and his Mohammedan friends had asked a priest about it, who told them that the Comforter was the Holy Spirit, but his faith was very much shaken.

I remember hearing of just such a case, which took place a year or two ago in Zakazik, where a Copt had been convinced by this argument and had become a Moslim. Lifting our hearts for help and guidance, we opened the Book and read John 14, from the 15th verse to the end of the chapter, and also the 15th chapter, 26th and 57th verses, but as yet he was not convinced. Reminding him that Mohammed did not appear until more than 600 years after Christ, we asked him to keep this in mind while we read in the Acts 1st chapter, beginning at the fourth verse where Jesus tells his disciples to remain in Jerusalem for the power of the spirit. After reading carefully as far as the 33rd verse of the 2nd chapter, he seemed fully convinced and much rejoiced, exclaiming, "How plain it is. I never heard that before. I have read the four gospels, but I never read the Acts." He seemed overjoyed, and yet seemed to feel that he had committed a great sin, as he repeated over and over again, "O, Lord Jesus, forgive my sin," and "I thank thee, Lord Jesus." He promised to come to the evening meetings, saying he could not come on Sabbath, as he is in government employ. I hope the earnest young preacher, who is very much beloved and leads these meetings, may be used by the Holy Spirit to bring him into the truth. I afterwards spoke to

the preacher about him, and he said that the first time he appeared at the meetings those present were much astonished at seeing him there, as they knew him to be much given to strong drink.

I want to ask you, friends, to pray for this family. I have since visited his wife and daughter and a deformed aunt, who lives with them, but they seemed hardened in their sorrow. They have lost eight children, and the daughter, who is grown almost to womanhood, is not permitted to learn to read lest she too be taken from them. Said the mother, "I have filled the grave with my children; do not tell me that God loves me." They tolerated my visit, but refused to allow me to read. However, they were finally persuaded to hear a little, but the mother said that she paid little heed to what was read, being more anxious to guess my age and why I did not get married, and gave me what she considered wholesome advice on that subject. Do not think that all our visits are so disheartening as this, or that only men are interested listeners, but quite the contrary.

This summer, sickness and death have entered many homes in this part of the city, some dying very suddenly. In some cases the near friends of the departed seem humbled and softened, and are comforted by the reading of God's word and prayer. Death has visited our own circle here in the Haret Es Sakkaeen schools, taking the father of one of our teachers, the little daughter of another, and the sister of another, who was also herself a teacher in the school; so that three of our number are clothed in sable garments. The first month after vacation was very hard, as many came to "comfort" them, and there was so much to remind us of the departed ones. I wish I had time and space to tell you of many visits made to Moslim homes, very discouraging, most of them, but very interesting, but I must bring this letter to a close.

Yours in the Master's Work,

M. A. SMITH.

FOREIGN NEWS BUDGET.

MARY B. REID.

The following communications have been furnished by Miss Wilson, and give some of the results of the meeting of the Association held about the 20th of October:

Those on for news for the Budget have failed to send anything for this month. Two are not well, and the other was very busy at annual meeting. I will add a few notes about the same.

We have just returned after ten days sojourn at Sialkot. The first three days were taken up with studies on the book of Luke and the three following papers: "John the Baptist's influence on Jesus," "Jesus and the Holy Spirit," "Jesus and His teachings in regard to prayer." Sabbath we had a very pleasant communion together. Four and a half days were taken up with business matters. Misses White and Lawrence were located at Pasrur; Miss Gordon at Jehlum; Miss Campbell to the Mission Girls' School, Sialkot; the two new ladies and one gentleman for the year at Rawal Pindi; the other gentleman to Sialkot. Mrs. Anderson was given charge of the woman's work at Zafarwal.

Miss McCahon was not benefited by her stay in Cashmere, as we had hoped, and was granted leave to return home this year. We were pleased to meet Mrs. Giffen and sister, who are visiting here. The former could give us much news of the mission work in Egypt.

The nights now are very cool, but during the day it is very hot; thus there is much fever, and colds are prevalent. We are busy getting ready for camp life, and 'ere this reaches you, the most of us will be in tent, entering upon another year's work. Hoping you will continue to pray for us, I remain your servant in the Master's cause.

Oct. 29, 1894. ROSE T. WILSON.

The latest word from the missionary party was sent from Naples, Nov. 3. The Egyptian part of the party arrived at their destination at least three weeks ago, while those bound for India have nearly completed their journey. After reaching Liverpool brief stops had been made at Glasgow, Edinburg, London,

Paris, and a few other places. The Sabbath, Nov. 4th, was to be spent in Naples and the journey resumed next day. It is pleasant to know that the friends who will soon settle down to hard work in lands of spiritual desolation are getting parting glimpses of beauty and brightness. Next month we will hope to hear of glad welcomes.

Of the work at home during the past month three societies have made arrangements to undertake the support of pupils in schools, and one senior society will provide one month's salary, $45, for a missionary woman in addition to other pledges. We wish there were more pledges of this kind, as one of the greatest needs in both of our foreign fields at the present time is more workers who can reach the women in seclusion and push forward the work in girls' schools. Christianity and education ever go hand in hand, and no people ever rise higher than a corresponding advancement of the home makers, the mothers of the children.

Will the women at home study the condition of the vast multitude of women in heathen lands, their ignorance, degredation and utter hopelessness, without a knowledge of the gospel of Christ? We are sure there will be no lack of money or persons to make known to them the glad news of salvation. What shall be our offerings for the work —time, money or ourselves?

Mrs. Hart writes of the work at Assiout:

DEAR FRIENDS:

I had wished to have some interesting items for the Budget from this station this month, but my acquaintance with the people here is so limited as yet that I feel I am a poor correspondent.

Having my mornings in school work, I am much interested, and naturally know more of that part of the work. This p. m. we had a call from an evangelist, whose work is in a town a short distance from here. His especial business was to collect money for the repairing of the foundation of their church, which the high water had somewhat damaged.

While it is a great pleasure to go hand in hand with the native brethren, both in erecting and caring for these temples of the Lord, we pray that by God's grace the mighty waters of truth may dash upon the foundations of superstition and vice until they shall be quite removed, and the temples resting upon them be humbly brought to the *foot of the cross*.

For the last two months or more we have had vast fields of water in every direction we would look; now it is rapidly changing to the living green. We have here a beautiful lesson of how very rapidly the seeds take root and spring up when planted in the tender soil, or when planted immediately when the water is drawn off the land, while it is yet damp. But if the seed is not sown for a few days only, the ground becomes so hard that it costs much labor to prepare it for seed. Oh, that the tender little minds could all be taught to "Remember thy Creator in the days of thy youth," while the soil of their hearts is still fertile and the graces grow smoothly and beautifully.

Mrs. Ashenhurst gives news from the Ibis; date, Nov. 2:

Last Sabbath morning we were up early and got ready to go to a village. The donkeys came for us at seven o'clock, and we started a little before eight. Mr. Ashenhurst has walked to this village in a hour, but this time we were an hour and ten minutes going on donkeys.

We arrived about nine o'clock and were mildly rebuked for being so late; so we hurried off to the church and did not stop at a house for coffee, as is usually expected of us. There were three or four persons in the church when we went.

The bell was rung and people dropped in gradually, and in about half an hour the bell was rung again and people continued to come for another half hour before a sufficient number had come to justify beginning services. At ten services began and lasted till 1 o'clock. There were many communicants present, and the dispensing the communion required a good deal of time. Members came from villages an hour or two hours distant, and were somewhat excusable for being late. The large church was nearly full before the services closed.

We went to the preacher's house for dinner, and at half past two returned to the church for Sabbath-school and the baptizing of four babies. As soon as these duties were performed, we started back to the river. We rode part way, then got off to let the boys return with the donkeys before the sun went down.

Just as we neared the boat, the sun disappeared behind the trees and was out of sight before we entered our retreat. We were tired, but looked back upon the day as pleasantly spent.

The following letter tells of the arrival of the missionary party in Egypt:

DEAR FRIENDS:

To my surprise I find that another month has slipped away, and it is again time to send off the Budget. Each month is so like the last that we feel there is nothing to write. This month, however, has brought to us all one event of interest and joy. I mean the return of Mr. and Mrs. Murch and the arrival of Mr. and Mrs. White, Miss Finney and Miss Brown. I am sure none of you can quite realize how much the return of old and the arrival of new missionaries means to us. It is like a refreshing whiff of pure American air and gives new vigor. We rejoice to see the old friends because of the warm love we bear them, and the new because we expect to love them.

With the missionaries on the field there is always a large amount of innocent (?) curiossity concerning the new arrivals. "Are they nice?" "Can they sing?" "Is he tall?" "Is she handsome?" "What is the color of eyes and hair?" And—tell it not in Gath—"Does she dress nicely?" The latter from the ladies of course. These are all subjects of in-

terest, and these questions with their answers form a part of our letters for a time after a new arrival. Now that I have confessed to the three sins, curiosity, gossip, and an interest in pretty clothes which I suppose should be called vanity, I feel somewhat afraid to write more, lest you find that there are more sins to be confessed.

In our own district there has nothing remarkable happened during the month. The work has not fallen away at any place, and in some places there has been increase, and I think growth every place. Yesterday at Sabbath-school I could not help comparing what we have now with what we had a little over one year ago. Then we had four classes. From the first the men's class was well attended. The women's class fluctuated from one to five. The boy's class consisted of *one* not very bright boy, and I was glad if there was a girl class at all. Now the number of men has increased. The women are much the same. So many boys come that we have two large classes, and yesterday we had twenty-two girls, 61 in all. Now, in your favored land you would feel such a Sabbath-school a very small affair, but here we feel it great cause for thanksgiving.

We have not yet succeeded in getting all the girls who come to our day school to come to the Sabbath-school, but hope to in time. Of the twenty-two girls in attendance yesterday, five were Jewesses; four Mohammedans; seven the children of our people, and the remaining six were Greek and Catholic. Our lesson for the day was Jesus at Nazareth. It was interesting to see the little Jewesses' faces as the teacher explained the going into the synagogue and the form of the book, &c., &c., and to hear the quick bright way in which they said, "Oh, yes, we have it so yet," and also to see the puzzled little look when they were asked to what religious body Jesus belonged by birth.

Pray as we do also that these little hearts may be touched by the beauty of our Saviour's life and that they and many others may be gathered in to the fold of the Good Shepherd who carries the lambs in His bosom.

GRACE H. GIFFEN.

NEW YEAR THOUGHTS FOR WOMEN'S MISSIONARY SOCIETIES.

SELECTED BY THANK OFFERING COMMITTEE.

"I am a humble pensioner for my daily bread;
Shall I forget my brothers who seem in greater need?
I know not how it happened that I have more than they,
Unless God meant that I should give a larger part away.

The humblest wayside beggar and I have wants the same;
Close, side by side, we walked, when God called out one name,
So, brother, it but happened that the name he called was mine;
The food was given for both—here, half of it is thine."

Helen Hunt Jackson.

Christ Our Biographer.

We need not trouble to keep diaries of our good deeds or sacrifices, or to write autobiographies with pages of records, for the things we have done. We may safely let our life write its own record, or let Christ be our biographer. He will never forget anything we do, and at the Judgment day all will be revealed. The lowliest services and the obscurest deeds will be made manifest.

Pass on Your Blessings.

God does not like to bestow His blessings where they will be hoarded. He loves to put them into the hands of those who will do the most with them to bless their fellows. Lay every gift at the Master's feet, and then when it has been blessed by him, carry it out to bless others. Bring your barley loaves to Christ, and then, with the spell of His touch upon them, you may feed hungry thousands with them.

"Ye Did It Not."

We are too apt to neglect opportunities of helping others and of relieving distress, never thinking that we are sinning against Christ; that we are leaving Him unhelped and unrelieved when we might have given Him sweet comfort, *We forget that neglects are sins.* "Ye did it not," is the charge in our Lord's picture of the Judgment against those who are bidden to depart. The things we have failed to do will be the things that turn the scales on that great trial day.

Unseen Brethren.

While we pour our kindness in perpetual benedictions upon those whose lives touch ours in our daily walks, we must not forget that we have brethren whom we have never seen. We are in

danger of living in a very small world, thinking of only a few people; but wherever there is a true follower of the Lord Jesus Christ, there is one of our brothers. He may be in India or China, or Africa, or in some island of the sea; still we ought to give some kindly help to him.

Receiving to Give.

As we receive each new lesson in life, each new piece of knowledge, each new experience, each fresh inspiration, our attitude should be one of reverent and humble unselfishness. We should say, "This is a gift from God to me, and I am his servant. It is not mine to keep all to myself, for my own enjoyment. God gave it to me to make me more a blessing. I must not keep this light burning in the narrow chamber of my own life merely; I must place it so that it will throw its beams upon some other life.

Certainty of Reward.

We need give ourselves no trouble about the reward of our life. No true service done in this world, in Christ's name, will fail of blessing and reward. Even the acts which seem to have been of no avail, will leave a benediction somewhere. If your kind word or deed blesses no other, the doing of it will bless your own heart. Our wayside seed-sowing is not lost.—*Bits of Pasture.*

YOUNG PEOPLE'S DEPARTMENT.

ORIGIN AND GROWTH OF THE UNITED PRESBYTERIAN CHURCH.

REV. W. J. REID, D. D.

WHEN we are interested in any one, we like to know something about the place of his birth and incidents of his life. So it is when we are interested in any church. The United Presbyterian church is the principal representative in this country of the dissenting churches of Scotland; that is, of those churches which separated themselves from the established church of that land. The story of its origin and growth will soon show that it has no reason to be ashamed of its place among American churches.

FIRST ORIGIN.

The beginnings of the United Presbyterian church were on the other side of the Atlantic. The reformation established the Presbyterian church in Scotland, but as years passed away this church became corrupt in worship and practice, and there were some who testified against these corruptions and separated themselves from the established church. Of this number were the "Covenanters," so called because they were brave defenders of "Christ's crown and covenant," and for many years their history was written in martyr blood. They were also called "Cameronians," from Richard Cameron, one of their noted leaders. They were almost blotted out at the battle of Bothwell bridge, 1679. In all the changes in the Scottish church and state they continued to be independent, and in 1743 they organized themselves in a presbytery, which they called the "Reformed Presbytery," and they themselves were called Reformed Presbyterians, because they held to the doctrines of the reformation. Many of them removed to the north of Ireland and thence to America. Their first communion in this country was held in 1752, in Cumberland County, Pa. A presbytery was organized in 1774, near Harrisburgh, Pa. By one line the United Presbyterian church is descended from these Reformed Presbyterians.

In 1733 other ministers left the estab-

lished church of Scotland on the ground that there were corruptions in the doctrines of that church and tyranny in its government. They organized themselves into a presbytery, which they called the "Associate Presbytery." They were also sometimes called "Seceders," because they seceded from the established church. At first there were but four ministers, but their number increased so rapidly that they found it necessary, in 1744, to form a synod of three presbyteries. There were many Scotch and Scotch-Irish emigrants to America who at home had belonged to the Associate church, and they sent petition after petition for ministers to be sent to them, for there were at that time no schools for the training of ministers in this newly settled country. In 1753 two missionaries were sent, who organized a presbytery and called it the "Associate Presbytery of Pennsylvania," which thirteen years afterward was divided into two. This was another ancestor of the United Presbyterian church.

In 1782 a union was formed between the Reformed Presbyterian and Associate churches of America, and the united body was called, from the name composing it, the Associate Reformed church. A few ministers of the Associate Presbytery of Pennsylvania did not approve of the union, and continued their old organization. Their Presbytery was so strengthened by other ministers sent out by the Associate Synod of Scotland that in 1800 it became a synod under the name of the Associate Synod of North America. The synod of the Associate Reformed church was organized in 1782.

These two churches, the Associate and the Associate Reformed, had much in common. They were descended from the same ancestry; they labored among the same classes of people; they occupied the same territory, and they held very nearly the same doctrines. Both gained in numbers and influence. The conviction became stronger and stronger that they should be united. Long-continued efforts were made to accomplish this desired end, but for years these efforts were unsuccessful. At last, on May 26, 1858, the union between them was consummated in Pittsburgh, Pa., and the united body was called the United Presbyterian church of North America. Though it is one of the youngest of the Presbyterian churches, the history of its origin gives it a place with the older members of the family.

ITS GROWTH.

Has the United Presbyterian church made any progress during the years of its history? Has it proved itself to be a living and working church? In 1859, the first year after its formation, it was composed of 42 presbyteries, 408 ministers, 634 congregations, and 55,547 members. In 1893 it had 62 presbyteries, 810 ministers, 935 congregations, and 111,119 members. During the former year it raised, for all purposes, $253,150, or $4.31 per member; during the latter year, $1,400,000, or an average of $14.07 per member, an increase of 409 per cent. In 1893 it had 3,702 ruling elders, 1,116 Sabbath-schools with 11,156 teachers and 96,908 scholars, 861 missionary societies with 20,365 members, 664 young people's Christian unions with 28,092 members. During the same year it received into church membership 7,174 on profession of faith, and 5,912 on certificate. The church has seven boards for carrying on Christian work in all its different departments, viz: Foreign missions, home missions, missions to the freedmen, church extension, publication, education and ministerial relief. The names of these boards indicate the department of work in which they are engaged. In the United States there are two theological seminaries, one in Allegheny, Pa., and the other in Xeni

O., and six colleges, viz: Cooper, Knoxville, Monmouth, Muskingum, Tarkio, and Westminister. The Women's United Presbyterian Association, for benevolent work, was formed in 1878: it has since that time established an Orphans' Home, a Children's Hospital, and a Home for Aged People, the last located in the suburbs of Pittsburg, and the other two in Allegheny. The women of the church are actively engaged in missionary work, which is under the control of a board of their own. In 1893 their contributions amounted to $50,809.

As we look back over the long separation between the closely-related Associate and Associate Reformed churches, which were so slow in forming a union, we can only wonder that Christians, who were so nearly of one mind, could have been content to remain apart for such a length of time. The harmony which has prevailed, the progress which has been made, and the work which has been done year by year, prove that this union has received the blessing of the King and head of the church.

EDITORIAL DEPARTMENT.

Notice.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. Postage stamps can be sent for fractional part of a dollar and *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

All moneys for subscription, and all letters pertaining to business of MAGAZINE should be sent to the WOMEN'S MISSIONARY MAGAZINE, or to

MRS. BELLE MCD. PATTERSON, Tr.,
Xenia, Ohio.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring in the valiant man and free
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Alfred Tennyson.

In this dawning of the new year of 1895, we rejoice that the sounds of salvation to heathen nations, which were only faint tinklings a hundred years ago, have swelled into the great cathedral chimes reverberating to the farthest corners of the earth, and calling men to the house of the Lord, which is already being established in the top of the mountains, and exalted above the hills, and all nations flowing into it. May the prophecy be speedily fulfilled to its fullest extent. May we enter the new year in the strength, wisdom and humility of the Prince of Peace, endeavoring to do everything we can to hasten on the coming of His kingdom, whose right is to reign. In the midst of the great political upheavals of the hour it is comforting to consider, "Jesus Christ the same yesterday, to-day and forever."

Let us pray as though everything depended on God, and work as though everything depended on us. Please remember the MAGAZINE and pray that more and more it may be helpful in advancing Christ's kingdom; and may the year of 1895 be one of wonderful blessing to the whole world.

The last statement of the Foreign Board is in many respects cheering. The thirteen new and returning missionaries who sailed from New York on the 13th of October had made a speedy and safe journey to Egypt, and those for India

were about embarking for Bombay. Their arrival has brought joy to both missions. A little glimpse of the need of reinforcements can be had from the fact that four main stations in Egypt needed Miss Buchanan. All will be glad that Dr. Watson was able during his last summer's vacation in Scotland to complete about twelve years of the history of the mission. The church at home will rejoice with Mr. Cummings and the India mission at the good news concerning him. He had just been examined by his physicians, after his rest in Cashmere, and pronounced quite well. Not long since it was feared his health was permanently impaired. How thankful all should be for this kind providence. Dr. Barr closes his report with an earnest appeal to each member of the church to do what he and she can, to do it cheerfully and under the constraining influence of Christ's love, that there may be no lack.

The "unspeakable Turk" has again been declaring his unspeakableness to all the nations of Christendom by a slaughter of peaceful and helpless Armenians (whose only offense was that of following the cross rather than the crescent) so wickedly atrocious and cowardly cruel as to be ranked with the crimes of the "dark ages," or the cannibal islands of to-day. As a reward for the perpetration of these barbarities, the Sultan has presented the leaders with golden flags. After all this, he bows to the Christian nations and, with smilingly deceitful effrontery, declares that it was merely the putting down of a rebellion. Were John Milton now living he would write, "Avenge, O Lord, thy slaughtered saints upon the *Armenian* mountains cold." A great mass meeting was recently held in Chicago to take action in regard to these atrocities, at which an Armenian spoke with great fervor, and an Armenian poem was recited. The noble course of President Cleveland in regard to the matter was endorsed and thankfully acknowledged. It is a notable fact that our country has been asked to assist on the commission of inquiry, and a not less notable one that Russian troops are moving, unquestioned by the powers of Europe, on the Caucassus. What a day may bring forth, only He who holds the destinies of nations in His hands can tell. We hope that the day is not far distant when the crescent shall wane before the cross, the Turk give way before the Christian, and the power of the "False prophet" give down before the the mighty "King of kings."

The Standard Dictionary.

"Of the making of books there is no end." The truth of this proverb is exemplified in the appearance of the Standard Dictionary, published by the Funk & Wagnalls Company, New York. It is a marvel of completion and size, and it should, and it would seem will be, adopted as standard authority for the United States and Canada. It will no doubt be received with similar favor by all nations who use the English language The public was prepared to find this dictionary a rehash of those already in existence. This disappointment has been met by the fact that 247 specialists and editors, together with 1000 carefully selected readers from leading colleges and universities of the United States, England, Australia, Canada, British India, etc., have given five years of labor, at a cost of more than one million dollars to the publishers, in the production and completion of this stupendous work. Complimentary notices have heretofore been given in the MAGAZINE on the appearance of the first volume, and hearty congratulations to the publishers are proffered upon the completion of this splendid project. We recommend it as

a lexicon that will make the "world its debtor, and those who read and write must praise it evermore."

The writer of the following might well have signed herself, "A true friend of the MAGAZINE:"

"I wish to make a present to two of my Sabbath school scholars of a year's subscription each to our MAGAZINE, subscription to begin with the January number. In addition I wish to give them copies of the December number that they may learn of our benevolent institutions and they and their families become interested. Wishing the MAGAZINE success, I believe the best way is to 'help a little' to make it so."

"An hundred fold." A good motto for the year 1895.

The misfortune that befell Miss Maria White, M. D., on her return from India, at the home of her sister in Astoria, Ore., need not be repeated to enlist interest or sympathy in her work whilst in this country. The loss by fire of her medical instruments and almost entire wardrobe is to her an irreparable one. Though still in ill-health, the activity and persistence which characterized her Christian medical work in India will be a promise of her usefulness in the home field. Late reports give the information that she has opened an office at 60 Mercer St., New Castle, Pa., for the practice of the profession which she loves, and in which her success has been marked.

Dr. A. J. Gordon tells the story at the London Conference of certain difficulties that arose soon after Miss Fielde began her work at Bangkok, in regard to rumors of her preaching, so that she was called before the grave and reverend gentlemen composing the Board to answer these charges. In reply to their question whether she had taken upon herself to preach the gospel, she replied: "I will simply tell you what I do. I take a tent and, with a native woman, go off five, ten, or fifteen miles into the country, camping at night; and in the daytime I go under a tree and gather a little group of native women, and read the New Testament and explain it to them. That is all I do. If you call that preaching, I suppose I preach." "Have you ever been ordained to preach?" inquired one of her puzzled examiners. "No," Miss Fielde replied, with the utmost gravity and dignity, "I was never ordained to preach, but I was foreordained."

Rev. K. H. Wheeler reports that on the Euphrates, in a small self-supporting church, ten poor members give one-tenth to support the pastor, and he is satisfied to live as well as the average of his members.

We have little idea how much more it costs to follow Christ in heathen lands. As one who knows suggests: "In a country like China, native Christians often give more than they receive credit for in statistics. Even if he keeps his place under his heathen employer, through His observance of the Sabbath he must lose one-seventh of his income. Of course no heathen is willing to pay for seven days' work when he has only six days of labor; so that it really means that every native Christian gives one seventh of his income to the Lord."

This is how Rev. H. H. Jessup "happened" to go to Syria: "The thought had never entered my mind; but when I went on to Boston to see the Prudential Committee of the American Board, Dr. Anderson placed an envelope in my hand and said: 'Go into that room and consider this for half an hour.' It was a plea for reinforcement from the Syrian Mission. When he asked, 'Will you go?' I said, 'Yes.' I thought it was the voice of God, and still believe that it was."

An old Bedaween woman who had been restored to health in a Christian hospital, returning to her tribe, said to her husband: "The doctor was as kind to me as if I had been a man."

A missionary now in India reports that her going was largely the result of joining a prayer union to intercede for more laborers to be sent. As she prayed it seemed "so mean to ask for others to go and not face the question, Can I go myself?"

The Methodist women are studying the lives of such missionary heroines as Mary Whately, Eliza Agnew, Charlotte M. Tucker, Mrs. Krapf, etc., and so would stimulate their own souls to greater zeal.

The following letter from the pastor of Waldensian colony, located in North Carolina, will explain itself:

VALDESE, BURK CO., N. C., Nov. 12, 1894.

DEAR FRIENDS:

I received on Saturday your very kind letter of the 8th inst. Dr. Prochet's report is quite true. Our colony, on account of some mistakes which have been made in the settlement of it, is indeed struggling for a livelihood. But "the Lord will provide, for in Him we put our trust."

Your kind letter, dictated by a feeling of true Christian sympathy, is very dear to Mrs. Soulier and myself, and I send you my warm thanks for it.

I will be very glad to get a few copies of the W. M. MAGAZINE to distribute to the few ladies who can read English, and I have no doubt the paper will get a warm welcome.

Now thanking you once more for your kind, encouraging words and good Christian wishes, believe me,

Yours truly in the Lord,
BARTH SOULIER, Pastor.

The following is my right address:

REV. BARTH SOULIER,
Valdese, Burke Co., N. C.

STUDIES FOR MISSIONARY SOCIETIES FOR 1895.

FEBRUARY.—City Missions.
MARCH.—Thank-Offering.
APRIL.—Young People.
MAY.—Medical Missions.
JUNE.—The work of W. G. M. S.
JULY.—Our Educational Institutions.
AUGUST.—Our Missions on the Nile and in the Punjab.
SEPTEMBER.—Church Ex. and Min. Relief.
OCTOBER.—Indian Missions.
NOVEMBER.—Freedmen's Missions.
DECEMBER.—The Gospel in all lands.

PROGRAMME FOR FEBRUARY.

SUBJECT.—City Missions.
Song—Psalm 98, L. M.
Scripture Lesson.—Luke 10: 1-24.
Short Papers.—
1. The Need of City Missions.
2. How to Conduct Them.
3. The Results to be Expected.

Conference.—Our Solution of the Foreign Problem as Related to Mission Work.
Sing Psalm 100, etc., etc.
Business.
Adjournment.

"City missions means civilization. It means to bridge the abyss between the rich and the poor. It means to take the fire out of the tongue of the anarchist. It means to take the live coal from the agitations that lie sleeping in the youth by giving Christ Jesus the Living Bread, thus ensuring the bread that feeds the body. Wherever Christ and his gospel goes, there is health, sobriety, courage, economy, cleanliness. The best way to get a neighborhood clean is to put more of Jesus of Nazareth into that portion of the city. That is what city missions is trying to do. Let us add to all other charity the divine power of the gospel."

A study of this subject should stimulate our churches in the larger cities to sustain city missions, not merely for the sake of church extension, but to teach and save those outside of church relations and Christian influence. It is gratifying that our church shares the common enthusiasm and joy of this work; that the burden of the Lord is upon us and that city missions are being established and supported by our Women's Board.

[We hope to hear more fully of these next month.—ED.]

Poor Copy of Original

Reports of Societies, Etc.

Report of the Women's Board.

In the absence of the president on account of illness, Mrs. W. H. McMillan, first vice president, presided at the regular monthly meeting.

Foreign secretary reports the founding of a scholarship in Egypt in memory of a loved daughter of the contributor, also the assured support and education of two others by societies. One society also offers to pay the salary of a teacher for one month. These offers are gratefully accepted.

Home secretary reports from Mr. Speer of the Warm Springs Indian Mission; he has been cheered in his far-off home by the visit of Rev. and Mrs. Wallace; he has made 22 visits since last report; the government agent has been changed.

Reports from Sioux City, Spokane and Topeka. Each report gives number of visits made, meetings attended, and a general report of the work, which is very encouraging.

Freedmen's secretary reports from Chase City, nine girls in the Industrial Home; in the sewing department 82 articles were made, using 198 yards of material.

Henderson sewing department has 120 pupils making 180 articles, using 503 yards of material; cooking and general housekeeping are also taught.

Norfolk, 240 in sewing department.

Knoxville Bible reader reports 127 visits, 4 prayer-meetings and 8 meetings for sewing; 100 pupils in the boarding department at Knoxville College; expect to enter the new hall for boys this week.

A number of societies and individuals have furnished rooms in this hall and a number yet remain to be furnished. Will gladly accept any donations for this purpose.

Church Extension secretary presented her report.

Secretary of Junior missionary work presented outlines of new methods for the endorsement of the Board.

Finance committed reported. Treasurer reported Nov. receipts, $2082.87; disbursements, $7617.13.

MARY W. PORTER, Sec'y.

Notice to Recording Secretaries of Presbyterial Associations.

In order that the blanks for the annual reports may be mailed to the proper parties early in February, the General Secretary earnestly requests that any changes that may have been made in the name or address of Presbyterial Recording Secretaries, be reported *at once*, with the names and addresses of delegates elected to attend the convention of 1895.

MRS. MARY W. PORTER,
General Secretary.

Boston, Allegheny Co., Pa.

Treasurer's Report.

Receipts for the month of November, 1894.

Foreign.—Omaha Pres., 10; "A Friend Detroit 20; Robinson Run 2.50; Loveland 11; Muskingum Pres. 5; Hookstown 30; 1st Wheeling 40; McMechen's Creek 5.

Foreign Specials.—8th Pittsburg Y. W. M. S. scholarship Sialkot 12.50; Greeley, Colo., Y. P. S. C. E. pupil Sialkot 6.25; New Athens Junior Society, support of girl in Assyoot 40; also for teacher in boys' school, Tanta, Egypt, 26.

Foreign Salaries.—Miss Young, College Springs Pres., 12.50; Miss Buchanan, Monongahela Pres., 3.30; Miss Lawrence, Colorado Pres., 24; Miss Thompson, Muskingum Pres., 80.

Hospital, India.—St. Clair, 5.

Home and Salaries.—Sugar Creek, 17.45; Omaha Pres., 21.80; Cherry Fork, 12; Pittsburg, Kan., 11; College Springs Pres., 12; Mt. Pleasant, Westmoreland Pres., 12; Fairfield and Ligonier, 5; Bethel, Westmoreland 9; 1st Chicago, 10; Waitsburg, 5; Greeley, Colo., 5; Muskingum Pres., 5; 1st New Wilmington, 6; Elvira, 6; Hookstown, 5; Service, 13.50; Cedarville King's Daughter's, 1.50; Wilton, 6; Stevensburg, Mich., 7; 1st Wheeling, 40; Belmont, 8.

Warm Springs Indians and Salaries.—Logan's Ferry, 12; North Church, Philadelphia, 20; Miss Ella M. Ross, Jetmore, Kan., 2; Loveland, 5; Albia, Ia., 10; Monongahela Pres., 100.

Freedmen's and Salaries.—33rd St. Pittsburgh Junior Soc., 2; Verona for Dormitory Knoxville College, 10; 2nd Pittsburgh, 50; Wylie Ave., Pittsburg; Miss L. McKee's class for Little Boys' Home, Tenn., 3.27; Sewing Department Knoxville, Tenn., 12.85; Mrs. M. M. Ross, Jetmore, Kan., Knoxville, College, 2; Mumford, 15; 2nd Mercer, to furnish room in Knoxville College, 25; Unity, Chillicothe

Pres., 10; Mrs. M. McCready, Cadiz, O., 25, and Miss N. J. McFarland, New Athens, 25, each to furnish room Knoxville; Cedarville King's Daughters for Miller's Ferry, 1.50.

Little Girls' Home, Tenn.—College Springs Presbyterial O. Y. P. Union, towards support of pupil 10.

Church Extension and Parsonage.—1st Chicago. 10; 7th Pittsburgh Y. W. M. S., 35; 33rd St. Pittsburgh Junior Soc., 2; Findlay, O., on rent 13; Greeley, Colo., 5; Plain Grove, 11.25; Williamette on loan, 30.50; Colorado Springs, on loan, 117.50; 1st Wheeling, 10.

Ministerial Relief.—"A Friend," Detroit, 20; Muskingum Pres., 4; 1st Wheeling, 10.

Orphans' Home Allegheney.—McKeesport, 5; 2nd New Wilmington, 5; 2nd Mercer, towards support of children, 26.

Memorial Hospital, Allegheny, Pa.—McKeesport, 5; 2nd New Wilmington, 5.

Aged People's Home.—McKeesport, 5; Muskingum Pres., Misses McKnight fund, 1.50; 2nd New Wilmington, 5.

Contingent Fund.—Monongahela Pres., 5; Returned bill, 2.50; Mrs. Annie R. Herron, on rent of room for use of Board, 5; Interest by Union National Bank, 225; Interest by Monongahela National Bank, 150.

Pittsburgh Syrian Mission.—Monongahela Presbyterial Society, 116.

E. J. SLOAN, Treas.

Question Drawer.

(Address communications for this department to Miss E. W. Pollock, 314 West Fifth Street, Erie, Pennsylvania.

Ans.—In answer to the question in the drawer in November number, the society discussed the printing of the minutes and came to the conclusion that the way in which they were printed this past year has been satisfactory. Not many of the ladies sent for them, but admit it is their own fault and will be more prompt next year. The president uses the programs published sometimes as a whole, sometimes in part, always as a help. As to the missionary literature, we really have none beyond the MAGAZINE, neither has this been talked of in our society, I will send to Mrs. McPherson for catalogue and perhaps we may be able to make a better report before long. CARRIE GALE POLLOCK, Sec.

Indianola, Iowa.

Ques.—What methods would you suggest to induce the women of our church, who are not members of missionary societies to subscribe for the Women's Magazine?

Ans.—I would suggest that each society have a literature secretary who shall be the agent for the MAGAZINE. Let her visit all the ladies, whether members of the society or not, and ask them to subscribe for the MAGAZINE. Select for your agent a woman who is full of love for missions, and who has good judgment and tact in presenting the cause to others. If they still refuse, bring them together in a social way to try to interest them in mission work. As soon as they are interested and are given some thing to do they will want to know what others are doing.

Ques.—What program for monthly meetings has proved most interesting?

Ans.—Our society has been using the programs in the MAGAZINE for over a year and we think them very interesting when well carried out. Before that time we made out our own programs and had them printed every six months. Part of the program was to have monthly reports from each of our mission fields. This kept us in touch with the work and the workers. When we gave this up for the more general program, we felt that the space between us and the missionaries had widened and that we were looking on the fields from a distance.

E. W. P., Erie, Pa.

Ans.—In regard to the questions in the November MAGAZINE would say that the L. M. S., of Garner, Iowa, would prefer the minutes of the W. G. M. S. published in the July MAGAZINE. If the price of the MAGAZINE is not sufficient to cover *all* expenses, would prefer to pay *enough* for it to cover *all expenses*, and not collect but the once. So many neglect to send for a copy of the minutes, that there are but few, if any, in the society, except three copies sent to the officers. This is our opinion, but we are willing to abide by the wishes of the majority. As president of the L. M. S. for the last two years I have used the programs published in the MAGAZINE as a whole, and have found them very beneficial. I enjoy the question drawer very much, and am glad that the answers are to be given with the questions.

MRS. D. A. MOULIX,
Garner, Iowa.

IN MEMORIAM.

A tribute of affection from the Ladies' Missionary Society, of Sugar Creek congregation, to the memory oi Mrs. Robert Tate and Mrs Hamill Bigger.

WHEREAS, God in his infinite wisdom and love has seen fit to enter our society and remove from our midst two of our loved members and colaborers in the Lord's work.

Resolved, That in this call of the Master we recognize the hand of Him who doeth all things well, and truly believe that our loss is their eternal gain and at the same time bear testimony to their earnest Christian lives and zeal for Christ's cause.

Resolved, That we tender our love and sympathy to the bereaved ones and commend them to the loving Saviour, whom they loved and served.

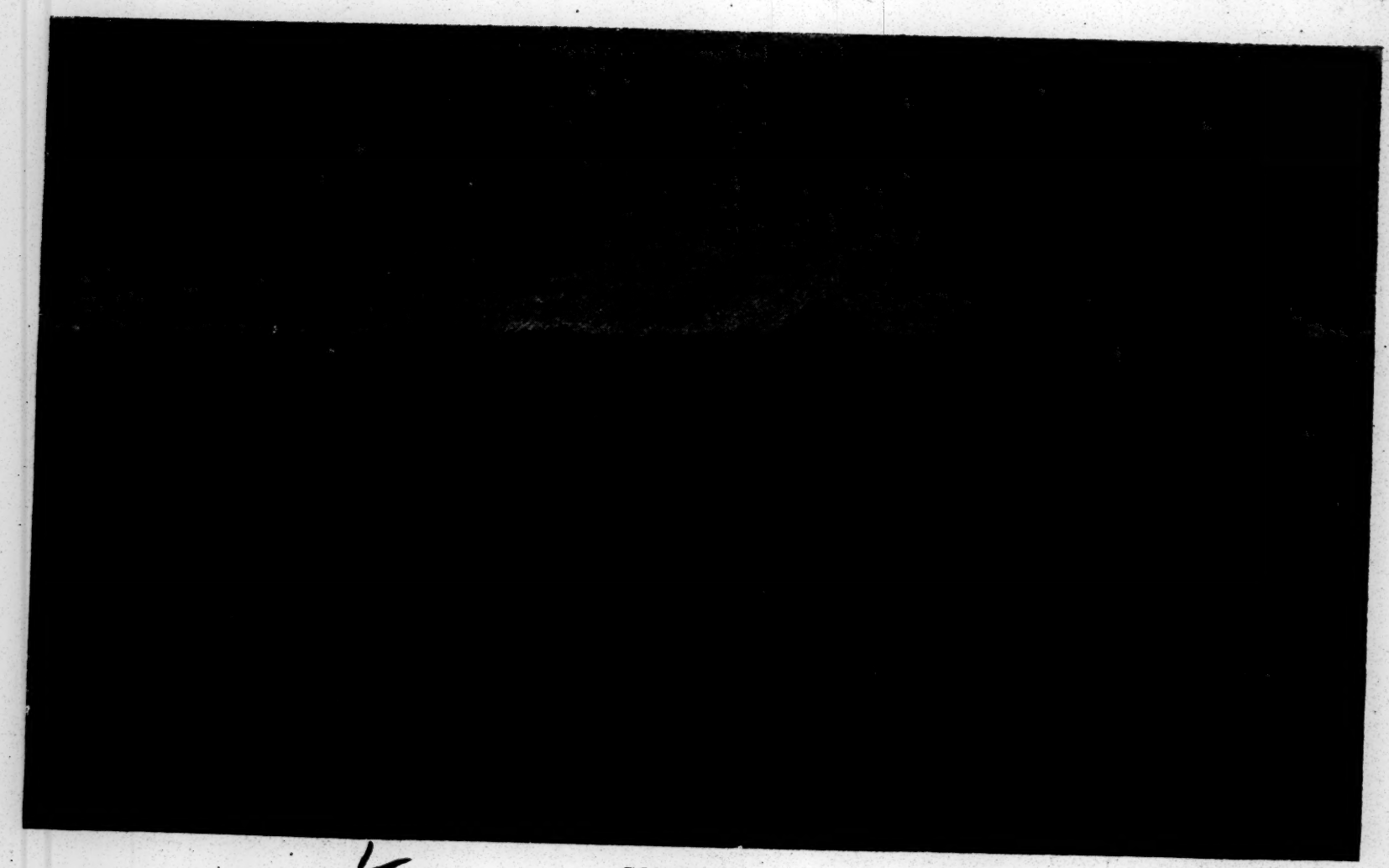
Resolved, That a copy of these resolutions be sent to the families of the deceased, a copy placed on the minutes and a copy published in the Women's MAGAZINE. COM.

Tribute to Miss Anna Dumars.

"Another land is beckoning on,
Another call is given,
And glows once more with angels' steps,
The path which reaches Heaven.
One dear and gentle friend,
Whose life made brighter summer,s hours,
Amid the frosts of autumn time
Hath left us with the flowers."

For many years, Sabbath after Sabbath, we were accustomed to meet and greet her, always receiving a smiling recognition, and warm clasp of a pure hand. For months she has been missing from her usual place, the vacancy always recalling her painful sufferings and the pitiful anxiety of her aged mother, as she watched by the bedside of her dying child, sorrow for her mother was an added pang to her, until perfected by suffering, she said to her pastor, "It is all right," and she has gone to be with the Infinite and Eternal, in that world, which as the late Dr. McCosh has said, "So immeasurably exceeds this." Heaven, with its Glory; Heaven, with its angels, that excel in strength; Heaven, with the spirits of just men made perfect; Heaven, with Jesus himself, so full of tenderness; Heaven, with Father, Son and Holy Ghost.

E. S. Y., Erie, Pa., Nov., 1894.



SUTTEES.

View from Zafarwal Mission Home.